LESSON 33

In this lesson we learn the following :

#(1) وَاللهِ لأَنْشُرَنَّ الإِسْـــلامَ فِي بَلَــدِي 'By Allah, I shall propagate Islam in my country.' This is called نُونُ التَّوْكِيد (the *nûn* of emphasis[1]). It is of two kinds :

a) one with a double *nûn*, e.g., اُخْرُجَنَّ 'get out.' This is called نُونُ التَّوكِيد الثَّقِيلَةُ.

b) and the other with a single *nûn*, e.g., اُخْرُجَنْ. This is called نُونُ التَّوكِيد الخَفِيفَةُ. This is less frequently used than the *thaqîlah*.

This *nûn* signifies emphasis. It is used only with the *muḏâri'* and the *amr*, not with the *mâḏî*.

How to suffix this *nûn*?

a) The *muḏâri' marfû'* :

(1) In the four forms يَكْتُبُ، تَكْتُبُ، أَكْتُبُ، نَكْتُبُ the final *ḏammah* is replaced with the *fatḥah*. So يَكْتُبُ becomes يَكْتُبَنَّ (yaktub-**u** : yaktub-**a**-nna). The same process is used with the other three forms also.

(2) In the following three forms, the final *nûn* along with the *wâw* or *yâ'* are dropped : يَكْتُبُونَ، تَكْتُبُونَ، تَكْتُبِينَ. So يَكْتُبُونَ becomes يَكْتُبُنَّ.

After omitting **-na** from yaktubû**na** and adding **-nna** we get yaktub**ûnna**. As a long vowel is not followed by a vowelless letter in Arabic, the long **û** is shortened. So we get yaktub**unna**. In the same way from تَكْتُبُونَ is formed تَكْتُبُنَّ (taktub**ûna:** taktubû**nna** : taktub**unna**). Note that the difference between the singular يَكْتُبَنَّ and the plural يَكْتُبُنَّ is -**a**- in the first and -**u**- in the second (yaktub-**a**-nna, yaktub-**u**-nna).

[1]- European Arabists call it 'the energetic *nûn*'.

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The second person feminine singular تَكْتُبِينَ becomes تَكْتُبِنَّ. After omitting **-na** from taktubî**na** and adding **-nna** we get taktubî**nna.** Here also the long vowel is followed by a vowelless letter, and so it is shortened. The result is taktubi**nna**.

(3) In the two dual forms يَكْتُبَانِ، تَكْتُبَانِ the final *nûn* is omitted, but the *alif* is retained because its omission will make this dual form identical with the singular form. An important difference in the dual forms is that the *nûn* takes *kasrah* instead of *fat<u>h</u>ah*. So the resulting form is يَكْتُبَانِّ، تَكْتُبَانِّ. After omitting **-ni** from yaktubâni and addinig **-nna** we get yaktubâ**nna**. The final **-a** is changed to **-i** for the sake of dissimilation.

(4) In the two feminine plural forms يَكْتُبْنَ، تَكْتُبْنَ the final *nûn* is retained and **-ânni** is added. As in the dual forms the *nûn* takes *kasrah* in these plural forms also. The resulting forms are يَكْتُبْنَانِّ، تَكْتُبْنَانِّ. Note that an *alif* is added between the *nûn* of the pronoun and the *nûn* of emphasis (yaktubna : yaktubn-**â**-**nni).**

b) The *mu<u>d</u>âri' majzûm* :

The process is the same as in the *mu<u>d</u>âri' marfû'* except that the *nûn* in the five forms is already omitted in the *mu<u>d</u>âri' majzûm.* Here are some examples:

لا تَجْلِسَنَّ في هذا الكُرسيِّ فإنّه مكسورٌ 'Don't sit in this chair for it is broken.'

يا إخوانُ، لا تَخْرُجُنَّ منَ الفصْلِ قبلَ السَّاعة الواحـــدَة 'Brothers, don't leave the class before one o'clock.'

يا زينَبُ، لا تَغْسِلِنَّ ثوبَك بهذا الصابُون 'Zainab, don't wash your clothes with this soap.'

يا أخواتُ، لا تَشْرَبْنَانِّ هذا الماءَ 'Sisters, don't drink this water.'

Note that in the *nâqi<u>s</u>* verb, the omitted third radical is restored before suffixing the *nûn*, e.g.,

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لا تَدْعُونَّ : لا تَدْعُ -- لا تَنْسَيِنَّ : لا تَنْسَ -- لا تَمْشَينَّ : لا تَمْشِ. This also happens **in the** *amr*.

c) ***The amr :***

This process is primarily the same in the *amr* also, e.g.,

اُكْتُبْ : اُكْتُبَنَّ (uktub : uktub-**anna**).

اُكْتُبَا : اُكْتُبَانِّ (uktubâ : uktubâ-**nni**).

اُكْتُبُوا : اُكْتُبُنَّ (uktubû : uktubu-**unna**).

اُكْتُبِي : اُكْتُبِنَّ (uktubî : uktubi-**nna**).

اُكْتُبْنَ : اُكْتُبْنَانِّ (uktubna : uktubn-â-**nni**).

WHEN TO USE THIS *NÛN* ?

Its use is either optional, compulsory or near-compulsory.

a) Optional : It is optional in the following two cases :

(1) in the *amr*, e.g., انْزِلَنَّ من السيّارة يا وَلَدُ 'Do get out of the car, boy.'

(2) in the *mu<u>d</u>âri'* if it signifies *<u>t</u>alab* (الطَّلَب), i.e., *amr, nahy* or *istifhâm*[1], e.g.,

لا تأكُلَنَّ وأنت شَبْعانُ 'Never eat when you are full up.'

هَلْ تُسافِرَنَّ وأنت مَرِيضٌ؟ 'Are you travelling when you are so sick?'

If the speaker feels the need for emphasis, he may use it.

b) Compulsory : It is compulsory in the *mu<u>d</u>âri'* if it is *jawâb al-qasam*, e.g., وَاللهِ لأَحْفَظَنَّ القرآنَ الكريمَ 'By Allah! I will memorize the Qur'an.' Here the *mu<u>d</u>âri'* أَحْفَظُ happens to be *jawâb al-qasam* as it is preceded by the *qasam* وَاللهِ. Note that this verb has not only the *nûn* suffixed to it, but it has also a *lâm* prefixed to it (**la**-a<u>h</u>fa<u>z</u>-**anna**). This *lâm* is called لامُ تَلَقِّي القَسَم.

There are, however, three conditions for its use in the *jawâb al-qasam.* These are :

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[1]- For *<u>t</u>alab* see L 15.

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a) the verb should be affirmative as in the above example. Neither the *lâm* nor the *nûn* is used with a negative verb, e.g., والله لا أخرج 'By Allah! I will not go out.'

b) the verb should be futur. If it is present only, the *lâm* is used, not the *nûn*, e.g., وَاللهِ لأُحِبُّكَ 'By Allah! I love you.' -- واللهِ لأَظُنُّهُ صادقاً 'By Allah! I think he is truthful.'

Note that واللهِ لأُساعِدَنَّهُ means 'By Allah! I **will help** him.' and واللهِ لأُساعِدُهُ means 'By Allah! I **am helping** him.'

c) the *lâm* should be attached to the verb. If it is attached a word other than the verb, the *nûn* cannot be used, e.g., وَاللهِ لإِلَى مَكَّةَ أَذْهَبُ 'By Allah! to Makkah I will go.' Here the *lâm* is attached to إلَى (la-ilâ). But if it is attached to the verb, the *nûn* has to be used, e.g., وَاللهِ لأَذْهَبَنَّ إلى مكّة. Here is another example : واللهِ لَسَوْفَ أَزُورُكَ 'By Allah! I will visit you.' In the Qur'an (93:5) وَلَسَوْفَ يُعْطِيكَ 'And He will give you.' This is *jawâb al-qasam*, and the *qasam* is وَالضُّحَى 'By the forenoon!'

c) Near-compulsory : The use of the *nûn* is near-compulsory after the conditional particle إمّا which is made up of إنْ plus ما for strengthening. The *nûn* of إنْ has been assimilated to the *mîm* of **ما**. Here are some examples :

إمَّا تَذْهَبَنَّ إلى مكّةَ أذْهَبْ مَعَكَ 'If you go to Makkah, I will go with you.' In the Qur'an (17:23) : إمَّا يَبْلُغَنَّ عِنْدَكَ الكِبَرَ أَحَدُهُما أَوْ كِلاَهُما فَلاَ تَقُلْ لَهُما أُفٍّ ولا تَنْهَرْهُما وقُلْ لَهُما قَوْلاً كَرِيماً 'If one or both of them attain old age with you, do not asy to them 'Fie', nor repulse them, but speak to them a gracious word.'

#(2) أُفٍّ is a verb-noun meaning 'I am annoyed' or 'I am irritated'. It is *mabnî*.

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#(3) In the Qur'an, 3:169) : بَلْ أَحْيَاءٌ. Here the *mubtada'* is omitted. The full sentence is بَلْ هُمْ أَحْيَاءٌ 'On the contrary, they are alive.' When بَلْ precedes a sentence it called حَرْفُ الابْتِداء, i.e., introductory particle. It denotes digression, i.e., change of subject. This change signifies one of the two following things :

a) الإبْطَالُ, i.e., cancellation of the previous statement as in this verse : وَلَا تَحْسَبَنَّ الَّذِينَ قُتِلُوا فِي سَبِيلِ اللهِ أَمْوَاتاً بَلْ أَحْيَاءٌ عِنْدَ رَبِّهِمْ يُرْزَقُونَ 'Never think of those who are killed in the way of Allah as dead; on the contrary, they are alive. With their Lord they have provision.' بَلْ is used here to cancel the idea that they are dead, and to assert that they are alive.

b) الانْتِقالُ, i.e., transition from one idea to another without cancelling the first, e.g., إبراهيمُ كَسْلانُ، بلْ هو مُهْمَلٌ 'Ibrahim is lazy; nay, he is negligent.' In the Qur'an (68:26-27) : فَلَمَّا رَأَوْهَا قَالُوا إِنَّا لَضَالُّونَ* بَلْ نَحْنُ مَحْرُومُونَ 'When they saw it [1] they said, "Surely, we have lost our way; nay, we have been deprived (of our fruit)".'

Exercises

1) Make the following verbs emphatic using the *nûn al-taukîd al-thaqîlah.*

2/1) Point out all the instances of *nûn al-taukîd* occurring in the main lesson, and mention in which of them the use of the *nûn* is optional, and in which it is compulsory.

2/2) Oral exercises :

(a) Each student says to the other لا تفعلْ كذا, and he replies saying واللهِ لأَفْعَلَنَّ كذا.

(b) Each student says to the other اِفْعَلْ كذا, and he replies saying واللهِ لا أفْعَلُ كذا. Actual verbs like لا تَجْلِسْ، اجْلِسْ؛ لا تفتَحْ، افْتَحْ should be used.

2/3) Rewrite each of the following sentences making it jawâb al-qasam, and make necessary changes.

2/4) Write the *mudâri'* and *amr* of each of the following verbs.

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